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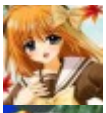
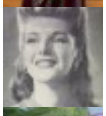
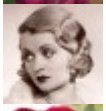
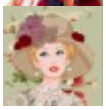








***3331 Aristasian Calendar***

## Recent Networkwide Posts

- Sushuri-chei wrote a new post, The sun on the water, on the site The Mushroom Patch 5 days, 1 hour ago

  Oh I have been bad about posts lately! Gomen nasai! Let me show you some pictures!

  Here is my new Hello Kitty notebook with special pen and its own little purse (so you don't lose the pen which otherwise you […]

- Morgan Hildotter wrote a new post, The Janyati, Cosmology, Applied Astrology and the Guardian Janya, on the site The Hildotter Hermitage 5 days, 19 hours ago

  We have numerous discussions about the Janyati and their relationship to cosmology and applied astrology. This all can get quite confusing. The confusion has been, in part, because even though I have […]

- Selene Katten wrote a new post, The Difference Between Cats and Dogs, on the site The Hildotter Hermitage 1 week, 3 days ago

  Here is a new Simona's Cat kinnie that shows the difference between the cat archetype and the dog archetype…heee:

- Amethyst Rill wrote a new post, North Arkadyan Tamala, on the site The Hildotter Hermitage 1 week, 4 days ago

  As I was thinking about Tamala and reading about the Festival of Tamala, I found myself a bit uncomfortable with scary costumes and the like. I started wondering about how Tamala was celebrated up north, where I […]

- Crystal Lindqvist wrote a new post, Tamala Costumes!, on the site The Hildotter Hermitage 1 week, 4 days ago

  Selene and I wanted to show you our full Tamala elektra costumes :)

  So here goes…

  Here is Selene's:

  And here is mine:

  Happy Tamala all!

- Crystal Lindqvist wrote a new post, Thoughts and Musings, on the site The Hildotter Hermitage 1 week, 4 days ago

  I have to say that it is really, really good for my soul for all of my parts and personae to feel connected and together. I do not think that has been the case for a very long time.

  Now that I am back in the […]

- Morgan Hildotter wrote a new post, Werde 3332, on the site The Hildotter Hermitage 1 week, 4 days

ago

Below is the Candric Calendar for Werde 3332:

- Pooka wrote a new post, Tamala Tamala Tamala!, on the site Casa Rosamunda 1 week, 5 days ago

  Rayati, there! Pooka here. We're gearing up for Tamala, which is just terrific for the spooky little girl I've always been. Wee Maid is following my fabulous tradition and going as a fairy princess in practical […]

- Sushuri-chei wrote a new post, Aspects of Novarya, on the site The Mushroom Patch 1 week, 6 days ago

  I have posted much of what I know about Novarya at various times. Novarya is the place I know most deeply though I have visited other places I do not know them well. I thought it might be fun, though, to talk […]

- Elefarea Rosamunda wrote a new post, Notes from Portia and Rosa-chei, on the site Casa Rosamunda 1 week, 6 days ago

  **Technics**

  **Kadoria** – In Kadoria, technics are at as high a level, if not a higher level, than modern Telluria. It sounds very right that things are made to last in the Westrenne Empire. I recall that things like […]

## Group Admins

-

# The Clubhouse

Public Group active 2 days, 4 hours ago ago

This is a group for activities of all kinds. It is a good place for discussions of various subjects that are “open” rather than on a particular member’s blog and where one wants the permanence and the more sophisticated controls (enabling replies, quotations, editing etc.) of a Forum discussion rather than the “tweeting” character of regular updates.

It is open to any Heartbook member who wants to join.

- Home
- Forum
- Members 64

Viewing post 1 to 15 (63 total posts)
1 2 … 5 →

## Some questions regarding planetary symbols and gender (63 posts)

← Group Forum  Group Forum Directory

- Anna Sophia Bernstein said 11 months ago ago:
  Rayati, everypette!

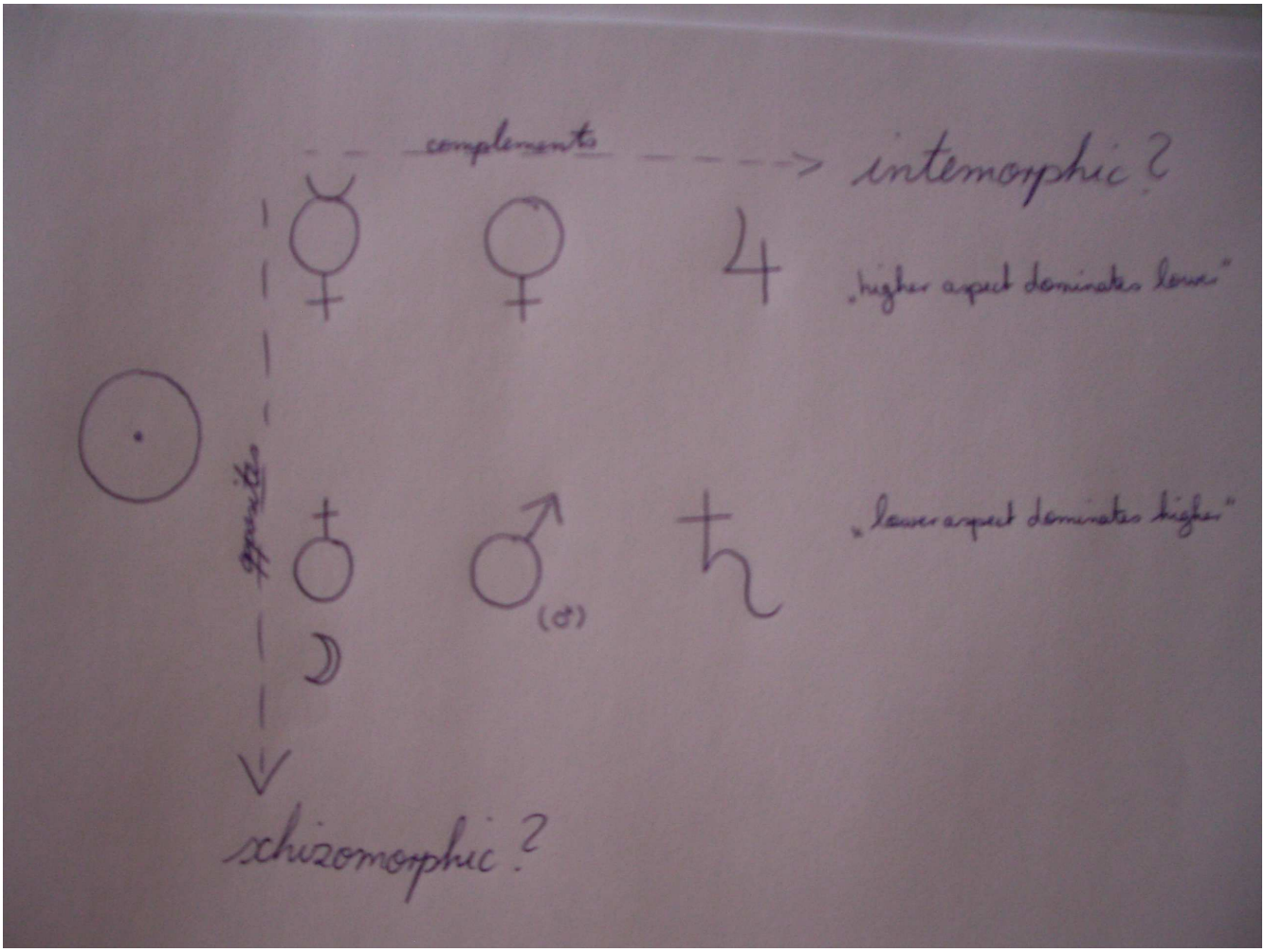
  I *really* enjoyed our kinnie club meeting yesterday! The musical is so magical!

  What I also enjoyed, was our intersting conversations while we were getting started or waiting for techie-problems to resolve themselves inbetween.
  One topic we touched upon was different kinds of intemorphic people with different Janyati governing their genders. This immediately made me remember that quite a few weeks (or is it months?) ago, I had a fascination with the planetary symbols and discovered that when they are sorted in a certain way, it becomes obvious that besides the Solar Symbol, the other six (with the Earth-symbol drawn near the Lunar Symbol) divide neatly into three pairs of two exactly opposite symbols. One of the two in a pair will always have the higher aspect within the symbol dominate, the other, the lower aspect.

  I was thinking about what it really is, that makes a people intemorphic or schizomorphic since it seemed likely to me, that peoples would exist, whos genders are not governed by S.Sushuri and S.Thame or S.Sushuri and S.Vikhe.

  When I had the symbols sorted as described, I wondered whether perhaps, intemorphic peoples are peoples whose genders are governed by a pairing of S.Sushuri, S.Mati or S.Thame, and schizomorphic peoples peoples whose genders are governed by a pairing of one of these with their opposites.

  I hope this does not sound as dreadfully dry and hyper-theoretical as it seems to me writing it down – it sounds different in my mind (and I tend to think in images anyways).
  So if somepette could make sense of my confusing words, I’d be very interested in her thoughts!




There – I hope adding this image will work and be of help. I am sorry if it is not so easy to read – I cannot scan at the moment, only upload snapsies!

Rayati,
Anna Sophia Berntsein
#

- Lady Aquila said 11 months ago ago:
This immediately raises the question of what we mean by “intemorphic” and “schizomorphic”. So far, the terms have been used very specifically with “intemorphic” meaning our own kind of people (Sushuric/Thamic : Chelanic/Melinic) and “schizomorphic” meaning the kind found in Telluria (Sushuric/Vikhelic : Female/Male).

The phenomenon of “masculinity” is purely a product of this Vikhelic polarity from the Sushuric principle, while the phenomenon of “femininity” is the simple nature of maid – meaning any Axial being (even in Telluria all human brains are originally female, only taking on male characteristics through exposure to testosterone).

So all non-Vikhelic genders will be “feminine”, (a term not even traditionally known in the Motherlands since it only has any meaning in contradistinction to “masculine”).

What other gender-polarities might be like, and whether they exist, is at this stage speculative, but we have come into contact with some maidens who believe themselves to be from other gender-systems, and since we seem to be the only non-schizomorphic (using schizomorphic here to mean male/female) official mission in Telluria, it may be part of our duty to protect and harbor other feminine peoples (which other non male/females obviously would be).

I am a little confused by your schema. What is the figure on the left of the bottom row? You have the moon below it (which it should be) but also a figure with the cross of matter fully surmounting the circle of spirit, which does not appear in the traditional sigils of the planets (because the cross of matter *cannot* fully surmount the circle of spirit – the sigil of Sai Vikhë, with the cross at 45 degrees over the circle is the nearest possible configuration).

There are actually only two sigils in which an inferior element surmounts a superior, and these are the two traditional “malefics” – Sai Vikhë the “lesser malefic” and Sai Rhavë, the “greater malefic” (as was explained in the main article on the genders and Janyati, this does not mean that Sai Vikhë and Sai Rhavë are in themselves malefic – which of course they are not – but that in terms of terrestrial astrology their influence may tend to have malefic implications). What a gender-polarity involving Sai Rhavë might be like, I have no idea, and maybe we are better not knowing!

We do not know whether all possible combinations are in fact manifest, though many of us have a feeling our journey may be taking us in the direction of learning more.
#

- Denise Sielant said 11 months ago ago:
Rayati, Miss Bernstein.

I am quite fascinated with the planetary symbols too, so I think there’s much for us to learn!

It’s interesting and quite right that Sai Raya never opposes any Janyati, since the Sun is always present on each one of us, living beings. So, every gender system which has a half governed, or better, *exalted* by Sai Raya is always intermorphic[1].

A curious thing that I noticed while browsing some Tellurian sites about traditional cosmology is that Sai Mati, I mean, Mercury is seen as an “hermaphrodite” planet, making a true opposition impossible too[2].

[1]: In a traditional seven-planet system, of course. The “modern” Tellurian cosmology has a opposite for the Sun, Uranus, which is a somewhat dangerous planet (tends to break order and induce changes too quickly), but has the upside of being the regent of friendships and has the capacity of seeing every being as an equal soul worth of the same respect. But this is a Tellurian concept, inappropriate for discussion here.

[2]: Sai Sushuri is traditionally depicted as chelana; Sai Vikhë and Sai Thamë as melini. Would Sai Mati be depicted as a chelana or as a “true redhead”? I always had that doubt.

Rayati,
Miss Sielant

#

- Denise Sielant said 11 months ago ago:
Rayati again, ladies.

Just a quick note, since Honoured Lady Aquila and me posted at almost the same time!

Honoured Lady Aquila, this is a somewhat innapropriate symbol for Earth. A correct symbol would be just the cross (for the Matter by itself) or the cross inside the circle for the planet Earth:

I don't know if this symbol is used for Sai Herthe, so I could be wrong too. But the Axial and Spiritual elements are present.

Rayati,
Miss Sielant.

#

- Anna Sophia Bernstein said 11 months ago ago:
Rayati, most honoured Lady Aquila!

I know this is extremely speculative – I am just so extremely curious all the time!

About the symbol across from Sai Mati's – this is the symbol I learned for "earth". While it is not one of the seven, I did believe it to be the traditional symbol.
I am sorry for simply putting it in there without asking about it first. I did so because in another and not-so-sane place before I came to Aristasia I was taught that Sai Mati's symbol, containing all the three components all the planetary symbols are composed of is a great "connector". There are also tellurian schools of thought that believe that the moon and the earth were one, "once upon a time". As I was thinking about how Sai Rhave's symbol seems to be the opposite of Sai Thame's and Sai Vikhe's almost the opposite of Sai Sushuri's, I remembered this and put the earth symbol by Sai Candres symbol – together, especially since they are seperate, they seem to be the exact opposite of Sai Mati's symbol.
But I realise while I am writing it that just putting things that way because it suits one's fancy or theory might be a very dangerous affair.
Do teach me better!

Rayati,
Anna Bernstein

#

- Anna Sophia Bernstein said 11 months ago ago:
  Rayati, honoured MIss Sielant!

  We must all have been posting at about the same time, as I saw only the most honoured Lady Aquila's reply and not yours, as I started replying!

  Can I ask you to please clarify what you mean by saying:

  "So, every gender system which has a half governed, or better, *exalted* by Sai Raya is always intermorphic[1]"

  I fear I did not understand that sentence (which is probably just do to my bad english).

  Rayati,
  Anna Sophia Bernstein
  #
- Denise Sielant said 11 months ago ago:
  Rayati!

  Well, it's quite simple: every being is already governed by Sai Raya. We all have the Sun within us. So, a gender system of this kind would be governed twofold in one of its halves. I suppose this kind of being would look like the typical Leo Sun in astrology, but higher and more dignified.

  Not that living beings do not have other Janyati aspects in body, soul and spirit, but the Sun is so inherent to life and light that a Sai Raya-ruled sex would be quite *exuberant*, I think.

  Rayati,
  Miss Sielant.
  #
- Lady Aquila said 11 months ago ago:
  The correct symbol for earth is indeed the one Miss Sielant posted (the cross in the circle) and it is used for Sai Herthe too – or for Sai Herthe in her aspect as symbolizing the material plane of being. Actually this symbol was going to be included in the prefatory symbols in the Genders and Janyati article but it was decided that since it was not essential to the main theme it was better to leave it out in order to keep the main point as simple and uncluttered as possible.

  The other symbol for earth (cross surmounting circle) is not only wrong, but symbolically *very dark*. And this is something to beware of in reading the speculations of modern people attempting to "add" to traditional wisdom. Modern Pit-culture is demon-haunted, and its speculations about traditional things are often not just harmlessly wrong, they are – usually without conscious intention – *bad*.

  The same is true for having an "opposite" to the sun cobbled out of a random physical body that happens to be in orbit. This is not merely Tellurian. It has no place in authentic Tellurian astrology

either. The only true “counterpart” to the sun is, of course the other luminary, the moon.

Some time we must talk about the demonic significance of the extra-Saturnian “planets”, which being extra-Saturnian must correspond to periodic elements heavier than the Saturnian lead – and which therefore collapse upon themselves and decay radioactively – Uranium, Plutonium, Neptunium (Tellurian sciento-symbology gets this right, because in the end symbology is universal). They represent both the super-density of the inferior realms (away from the sun being equivalent to “down”) and the chaotic breakdown of Pit when it passes beyond materialistic “modernism” into anarchic “post-modernism”.

As for “the moon once having been one with the earth” – is this actually based in any authentic symbology, or just a speculation based in profane astronomy? Again, it seems to have rather demonic-leaning symbolic implications. The Moon (psyche) stands as the middle term between Sun (or Heaven) and Earth (see this piece on the Anima Mundi for more on this). To say the Moon is actually derived from the Earth is symbolically akin to the whole “evolutionist” notion that the Celestial Archetypes are mere by-products of matter. If anything it would be correct to say that the Moon was once one with the Sun (as the Daughter comes from the Mother). It would also be true to say that all three are ultimately One – but that is very ultimately and far beyond the reach of any kind of “astrology”. But to assimilate the Moon with the Earth is – fascinatingly really – symbolically equivalent to saying the Soul is a by-product of the body.

So please be careful in regarding modern Tellurian “additions” to traditional symbology. You *literally* don’t know where they’ve been.

To return to the main point, all talk of other gender-polarities is, of course, speculative at the moment. It would be interesting to ponder, for example is there a Luminary Gender Polarity – a people with a Rayaline/Candric gender system. If so, are they on a much higher plane than all of us? I would guess so!
#

- Denise Sielant said 11 months ago ago:
Rayati,

Thank you Honoured Lady Aquila for this teaching. Sometimes it is hard to stay away from Pit-culture when we study about this vast subject.

However, I would like to know more of the demonic significante of the extra-Saturnian “planets” from a traditional view. While it indeed is a dark and heavy subject, by learning more about them would make possible to us to defend against them. We must know the enemy to fight them and succeed.

And this leads to Astrology, the twelve signs / Archetypes. I will pick three signs:

Scorpio, ruled by Sai Vikhë: I can understand it somewhat well in a traditional perspective, being very evocative of the Vikhail against our inner demons.

Pisces, ruled by Sai Thamë (but with a clear Sushuric regence due to the water element): Very spiritual, based in Universal Love.

Aquarius, ruled by Sai Rhavë: Here lies my doubts. Maybe it's related to the cycle of death and rebirth (which is very close to Scorpio)? Maybe because it has a Rhavidic rulership, it is naturally harder to us maids to understand?

Please, if we are still crossing on a dark subject, let us know. I don't want to bring darkness to this Sanctuary, in fact, I want this Sanctuary to be even more bright! I just think we must clear all our doubts about these fundamental concepts.[1]

And yes, I also suppose that a Luminary Gender Polarity would be very higher than us, much closer to the Divine indeed. This raises another question: was Maid in the Golden Age ruled by Sai Raya or Sai Candre?

[1]: I think my approach (*know* the enemy to defeat them) probably is quite typical of the Path of Light… well, at least I used light metaphors in this paragraph.

But at least I am particularly quite happy with all this knowledge being shared.

Rayati,
Miss Sielant.
#

- Anna Sophia Bernstein said 11 months ago ago:
Rayati, most honoured Lady Aquila!

How glad I am that quite by chance, I shared these dangerous misconceptions so they could be corrected by you! I am once more full of gratitude to you!

I took part in a non-state ("free") apprentinceship system for organic horticulture/agriculture organized by 'demeter' (that is a brand of organic foods), which was based on the writings of Rudolf Steiner (Anthroposophie). I left it after half of the time because I had a feeling that all of the people I met dedicated to his teachings were not filled with light but somehow deeply mistaken about fundamental issues.

This has been a really good reminder to me that I must be very careful not to allow the things I was taught by these people to enter my thoughts on how things are. It is such a dangerous thing to expose yourself to bad influences. Alas, at the time, I didn't know any better.

Thank you as always!
Rayati,
Anna Sophia Bernstein
(who should be of to bed!)
#

- Morgan Hildotter said 10 months, 1 week ago ago:
Rayati all,

I found this discussion very interesting in that one of the reasons that I was very attracted to Aristasia was the teachings regarding the Janyati, which seem to closely correspond to the traditional planetary meanings in Telluria.

I am far too new and uninformed regarding Aristasian teaching to comment there, but in Telluria, a long time avocation of mine is astrology, so there are several areas I would like to comment on, if it is ok. In Tellurian Traditional Astrology, the planets do indeed have schizomorphic genders, but that is less important than whether they are day planets or night planets. Day planets are roughly correlated to the masculine gender and night planets are roughly correlated to the feminine gender, although only Sai Candre and Sai Sushuri are the only planets really considered feminine in Western Tellurian Traditional Astrology. In that system, Sai Mati is indeed a hermaphodite, but not just in gender. Sai Mati is also malleable in terms of whether she is a day or night planet. Interestingly enough, though masculine according to most Tellurian astrologers, Sai Vikhe is actually a night planet. This is because the malefics are placed in the sect (day/night) opposite their nature. Sai Vikhe is very hot, so the night brings coolness and balance. Sai Rhave is very cold so is better in the warmth of day.

The traditional western Tellurian planetary rulership system is quite complex (with five levels of rulership, based on the degrees of the sign the planet is in) and does not really necessarily correlate with whether the planet is like the sign, but as to the strength or weakness of the planet where it is placed in the zodiac. This was one of the biggest errors of Modern Western Tellurian Astrology, when it assigned the Outer Planets as the rulers of the signs. These rulerships were assigned based on arbitrary decisions as to nature of each of these planets and completely ignored the complex rulership system that had been developed over millenia.

I do agree on the potentially demonic nature of the Outer Planets and Modern Western Tellurian Astrology is quite obsessed with them, often giving them more importance than the traditional planets. For years, I stopped even looking at them, and my readings became much, much more accurate, not less. Now, I do look at them and may consider them, but I do not give them all that much importance.

I really hope that I have not stepped out of bounds here, and I do not presume to understand the extent that any of this relates or does not relate to Aristasian teachings about Janyati and gender. I did want to offer my knowledge of Western Traditional Astrology in the hopes that it might clarify some of the discussion.

In Amity,
Miss Amethyst Hildotter
#

- Lady Aquila said 10 months, 1 week ago ago:

Thank you for this fascinating contribution to the discussion. One part that struck me was when you said “I do agree on the potentially demonic nature of the Outer Planets and Modern Western Tellurian Astrology is quite obsessed with them, often giving them more importance than the traditional planets.”

What fascinates me is the way that modern Telluri gravitate so naturally to whatever is dark, demonic or anti-traditional – like wasps to a honey-jar. Sometimes it is quite unconscious, sometimes it is accidental, sometimes it is more a matter of naming than anything else (though we all know the

importance of naming) – for example the largest art-site on the "internet" is called Deviant Art. Why deviant? Much of the art there is actually lovely. But a word like "deviant" has immediate appeal to the fundamentally perverse culture of post-modern Telluria. It may seem like a small matter but it shows how given a choice between light and dark, the post-modern mind snaps to dark as an almost Pavlovian reflex.

On your wider observations, one important point needs to be made, and I am sure it is one you are well aware of. Your perspective on the planets is that of the art or science of Astrology – that is to say, of a secondary application, or a technic, and of an application to the sublunary world of flux and change. This is the nature of Astrology and is as it should be. Modern West Tellurians are likely to believe that the study of the Janya is "part of Astrology" because it is "about planets". This is typical of the bottom-up mentality of the post-"Enlightement" world. I am sure this is not your perspective.

The Janyati in fact enter into *every* legitimate science, but in themselves stand above all of them. If we are studying plants or animals, for example, we will want to know which Janyati rule them. We do not see them as mere survival-machines that "happened by accident" but as the crystallization of Archetypal Forms, one of the keys to the understanding of which is their Janyatic rulership (we would not say *planetary* rulership, because the planets also are beings ruled by the Janyati ).

The study of the Janyati is also part of our "religion", since a Janya, at her highest level is the emanation of a particular Divine Quality. The terms "goddess" and "angel" are sometimes used to translate "Janya" – neither is quite correct, at least as these terms are understood in modern West Telluria, since both continue to be infused with the "individualist" error. Janyati are not individuals (although, in a sense, they could be said to be the closest thing to individuals that can exist in the universe – pure, undivided Principial-Entities). For us a distinction between something called "science" and something else called "religion" is essentially meaningless.

So, when you say:

> *The traditional western Tellurian planetary rulership system is quite complex (with five levels of rulership, based on the degrees of the sign the planet is in) and does not really necessarily correlate with whether the planet is like the sign, but as to the strength or weakness of the planet where it is placed in the zodiac.*

It must be understood that you are speaking from a purely Astrological, or, more broadly, "scientific" standpoint – that is to say, from the perspective of the world of flux and change – which of course is perfectly proper, since that is what Astrology, or any applied science, *should* be doing.

But the study of the Janyati as such, is not inherently the study of their relations to the sublunary realm, but the study of their Archetypal Nature, "changeless beyond the impermanent flux of time".

There is a traditional Aristasian illustration of the "action" of the Archetypes on the world (actually Archetypes do not "act" since they are beyond the flux of activity: "Earth moves but Heaven is still: the rim revolves, but the center remains without motion"). This is the image of the Sun or Moon reflected in water. It may appear to change its size and shape, and even to break into pieces as the water moves. But the actual archetype – the Sun or Moon herself – is not changing shape or size, and is not in any

way affected by the water. Indeed, she appears in countless waters, apparently undergoing countless different modifications, none of which affect her in the slightest, since she herself is “changeless, beyond the impermanent flux of time”.

So when you speak, for example, of “levels of rulership” it is important to make clear the fact that (as I am sure you are aware) these are part of the flux, and while they may affect the ways in which the Janyati affect the flux, they in no way affect the Janyati. Similarly, such designations as “benefic” and “malefic” are made purely from a terrestrial point of view since no Janya is actually malefic, although some of her influences upon the flux may appear to be so. Even “the end of the world” (which in a certain manner is associated with Sai Rhavë, the “Great Malefic” and would be the epitome of her “malefic” nature) is only malefic *from the point of view of the world that is ending.* From the celestial point of view it is a reconciliation and reuniting. But Astrology, like any applied science, must take the perspective of the world in which it is operating.

This could lead on to a much wider point of analogy – the limitations of “science” (and its limitations are part of its virtue). In the essentially *deviant* science of the Tellurian Enlightenment/Scientific Revolution, it is considered to be a necessary and legitimate limitation that science *only* considers sense-data (the evidence of the five senses) plus the operation of the lunar reason upon them. Solar Intelligence – the faculty that receives eternal Principle – is ruled out by definition. This is the formula that has led to modern Tellurian technology. It is not the only way of building a technology. In the Motherland, technology is based on an extension of traditional science into the material domain, rather than a denial of it.

However, in both cases, “modern technology” is a product of the Age of Iron and the material and earth-directed nature of the last age. The limitations of traditional science (that it see things from the perspective of the flux, and can thus, for example, see certain Janyati as, in a sense, “malefic”) are by no means as sweeping or as perverse as those of Tellurian deviant science (that it can consider nothing beyond the plane of physical matter). Nonetheless there is a certain commonalty between them, and as traditional science moves into more material areas (the building of actual physical technologies – which of course never happened in Telluria, since that role was taken by anti-traditional science) its limitations become more marked.

The difference is that a non-deviant people can recognize limitations *as* limitations rather than mistaking them for an unqualified “progress” – which is the ultimate reason why we do not automatically embrace demons and deviancy: and why post-modern Telluria does.
#

- Morgan Hildotter said 10 months ago ago:
Rayati Most Honored Lady Aquila,

Thank you so much for taking the time to comment and reply. I will admit that I do not fully understand everything you have said, but that is to be expected due to my newness to Aristasia and to the Aristasian faith. I have ordered the Aristasian Scripture and am waiting for it to arrive, so I will await its arrival and read it before I comment or ask questions regarding your instruction.

As you (and I) have said, the teachings of Traditional Western Astrology are not the same as the Aristasian teachings regarding the Janyati; however, there do seem to be some parallels, and to the

extent that I understand what you are saying, I actually think that the Aristasian teachings on the subject may very well be in accord with what I have come to believe over the years with my practice of astrology. Yes, there is a difference between the practical application and the philosophical understandings, but the two do influence and impact each other.

***So when you speak, for example, of "levels of rulership" it is important to make clear the fact that (as I am sure you are aware) these are part of the flux, and while they may affect the ways in which the Janyati affect the flux, they in no way affect the Janyati. Similarly, such designations as "benefic" and "malefic" are made purely from a terrestrial point of view since no Janya is actually malefic, although some of her influences upon the flux may appear to be so. Even "the end of the world" (which in a certain manner is associated with Sai Rhavë, the "Great Malefic" and would be the epitome of her "malefic" nature) is only malefic from the point of view of the world that is ending. From the celestial point of view it is a reconciliation and reuniting.***

You do well to correct me here, in that even in an astrological framework, my description of the strength and weakness of the Janyati in signs was a rather sloppy shorthand. Of course, the Janyati themselves are the same regardless of where they are in the zodiac, but on a practical level they are more effective in some places in the zodiac than others. The Janyati are Queens in the lands that they rule. The example stated above, Pisces is one of the places in the Zodiac where Sai Thame rules. The second level of rulership would be exaltation, the place where the Janya is an honored quest, for example, Sai Sushuri is exalted in Pisces. There are also places where they have no home and are "a stranger in a strange land." These are the places where they do not have much power at all.

I agree that on a philosophical, rather than practical level, that the Janyati just are, but even on a practical level, the benefic/malefic principal is malleable. Actually, the current transits (astrological weather) are a really good example. Sai Rhave is positioned in Libra, where she is exalted, whereas, Sai Thame is positioned in Taurus, in a degree in which she has no power. Sai Thame is now peregrine (or "a stranger in a strange land"). Given this, right now, in a chart reading for practical purposes, I would view Sai Rhave as a benefic, and her positive qualities are enhanced, where I would view Sai Thame as rather ineffective. If Sai Thame was in a different place, like Virgo (where she is in detriment, a land that does not like her), or retrograde (from Telluria appearing to move backwards), I may even view her as a malefic from a practical standpoint.

I eagerly await the arrival of the Scriptures, and I will re-read what you wrote after I have a bit more background.

Rayati (and thank you),
Miss Amethyst Hildotter
#

- Lady Aquila said 10 months ago ago:
Most honored Miss Amethyst, thank you for your further comments. I think perhaps the important thing is to distinguish the Janyati from the planets themselves. The planets might be said to be sublunary representatives of the Janyati – sublunary in the sense that they are, as physical bodies, incarnate in matter.

It might be said – and this point is actually very important, as it is what has led even relatively

traditional thinkers like Professor C.S. Lewis to believe that the traditional world view was based on "exploded astronomy" – that traditional Tellurian Cosmology failed to distinguish between the Supernal Sun and her physical representative (the physical sun); and between the Eternal Moon and the satellite that represents her to a particular world – and similarly for the five non-luminaries. Indeed ancient writers made apparent "misstatements" about the constitution of these beings – seeing them as super-physical.

Now the fact that there are "many suns" in the universe, a fact unknown to the Tellurian ancients, is actually no more problematic than the fact that different peoples revere the Sacred Mountain in a different physical mountain. The super-physical constitution of the visible planets may well be a fact in addition to their physical constitution, since there are subtle levels of being – our tangible, physical bodies are not the only bodies that move about with us. I do not know enough about that particular aspect of the planets to comment on it, so I shall refrain. In any case, the primary reference of ancient writers would have been to the Principles and not to the local manifestations thereof, though for most purposes no distinction between the two was necessary.

But clearly the Supernal Sun is not limited to the physical sun, or even its supra-phsical body(ies) any more than the Sacred Mountain is limited to any particular local incarnation of the Sacred Mountain – such as Mt. Olympus or Mt. Fuji. I would be the first to agree that a local incarnation may be in every respect the Sacred Mountain and the need to distinguish it from the Universal is actually unnecessary while one is living wholly within a particular tradition. The same applies, of course, to the sun – and to religious traditions themselves which can, and, in a sense *should*, believe themselves to be the One True Religion without comparing themselves to other incarnations of truth. Such comparisons can lead on the one hand to a nasty literal exclusivism (all other religions are false) or to a destructive relativism (since they make apparently contradictory claims, *all* religions are false).

Similarly the application of knowledge of "other suns" and other forms of material astronomical knowledge to traditional views of the cosmos has, in the Tellurian West, led to a more general destructive relativism that has undermined the entire culture and replaced it with materialism.

For a more detailed commentary on all of this, may I recommend this section of *The Feminine Universe* - turn to pages 8 – 9, and begin at the top of page 8 ("Now is this view of the universe true or false?") for the discussion on "exploded astronomy". For a more fanciful, but still very helpful, discussion you may want to look at A Sermon in Outer Space.

In any case, the point I am trying to suggest is that while traditional Tellurian Cosmology (I do not say Astrology, because Astrology is only one applied science based on the much broader Cosmology – the two tend to be confused by modern Tellurians simply because Astrology is the only significant modern Tellurian survivor of the traditional Cosmological perspective) did not tend (because it was not necessary) to make much distinction between the Janyatic Powers and their local celestial representatives, we, because of the nature of the world we inhabit (even in the Motherland) do need to make the distinction.
#

- Morgan Hildotter said 10 months ago ago:
Rayati Most Honored Lady Aquila,

Thank you for pointing out the distinctions between the Janyati and the planets themselves. Also, thank you for references to the reading material and for pointing out the distinction between cosmology and astrology. Part of my astrological training did include instruction regarding cosmology so the reading material had quite a familiarity to it.

It is a rather nice change to have this discussion here rather than in Telluria. In Telluria, often even in discussions with other astrologers, the discussion of cosmology and the Divine is minimized in favor of attempting to mimic a more scientific approach. Also, the discussions avoid any reference to the planets as spiritual/divine beings. I think that some of the reason for this is to avoid offending Judeo-Christian monotheism.

I do apologize if I have taken this discussion too far afield. Astrology has been a lifelong study and passion of mine, so it is quite hard to resist the urge to ramble on about it when the slightest opportunity presents itself :).

Rayati,
Miss Amethyst Hildotter

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